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# The Bombay Guardian.

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## WEEKLY REVIEW.

—WITH reference to the letter of J. R. we remark that as God "only hath immortality" so he is called the "only wise God," the "only Potentate;" and we also read—"Thou only art holy," and "There is none good save one, God" (Rom. xvi. 27., 1 Tim. vi. 15, Rev. xv. 4, Matt. xix. 17). As Scripture also tells us that 'he that winneth souls is wise,' that there are principalities and powers, that believers are holy, and that Barnabas was a good man, it is evident that the statement concerning the immortality of God is not necessarily a denial of the immortality of some of his creatures. God only has immortality, wisdom, power, holiness and goodness in the sense that He is the sole fount of these perfections. They are inherent in his nature, and creatures have them only as God communicates them. He is able to communicate wisdom, power and goodness, and does; he is able to make men in his own image, and to restore that image when effaced. This is life eternal, that they may know thee, the only true God, and Jesus Christ, whom thou hast sent, and there is nothing to show that, having imparted this knowledge, which is life, he cannot continue to impart it unendingly; neither is there anything to show that having given an existence to moral and intelligent beings, he may not continue this for ever. As man is dependent upon God for his continued spiritual existence (life in Christ), so he is dependent on him for his continued natural existence; but this dependence does not in the least take away from the certainty. The ground of our continued existence is not in ourselves, but in the purpose of God. Of Him, through Him, and to Him, are all things.

—THE *Indian Mirror*, speaking about Professor Monier Williams in Bombay, says:

"I think Mr. Williams feels that Englishmen here have caught the contagion of *caste* from the Hindus, and, like all good imitators, have possessed themselves of a bad imitation of the original institution. But there is no help for it in the existing state of European and native society, and all good men among both must lament the evil."—

Is there no help for it, and is lamentation of the evil all that good men can do? This, indeed, would be a sad state of matters. But the spirit that dictates this conclusion is itself the spirit of caste. It is this devotion to custom, this idolizing of existing things, that has kept the land so long enslaved in the bondage of the caste system. A good man will not bow down to this golden image. It is not necessary that the existing state of society in this country should be conserved in things that violate the laws of God and preclude true progress. We must abandon that definition of a good man which makes him to be one that never offends anybody. No man can possibly be a good man who is not willing to be stigmatized as bad. This is the great want of India—men that find their life in the favour of God, and follow the divine will unflinchingly, whithersoever it leads them.

—IN the address presented by the Tinnevelly missionaries and native Christians to H. R. H. the Prince of Wales, occurs this expression:

"Native Christianity has not yet unlearnt all the evil conversation received by tradition from a hundred generations, perhaps a thousand, of preceding heathenism."

Surely this must be a slip of the pen. A thousand generations, even as short-lived as ours, would require more than 33,000 years. The heathenism of India is not much more than 3,000 years old.

—PRESIDENT GRANT lately made a speech, in which he said:

"If we are to have another contest in the near future of our natural existence, I predict that the dividing line will not be Mason and Dixon's; but between patriotism and intelligence on the one side, and superstition, ambition, and ignorance on the other. Now, the centennial year of the nation, I believe, is a good time to begin the work of strengthing the foundations of the structure commenced by our patriotic forefathers 100 years ago at Lexington. Let us all labor to aid all needful guarantees for security of free thought, free speech, and free press, pure morals, unfettered religious sentiments, and of equal rights and privileges to all men, irrespective of nationality, color, or religion. Encourage free schools, and resolve that not one dollar, appropriated for their support, shall be appropriated to the support of any sectarian schools. Resolve that neither the state nor nation, nor both combined, shall support institutions of learning, other than those sufficient to afford to every child growing up in the land the opportunity of a good common school education, unmixed with sectarian, pagan, or atheistical dogmas. Leave the matters of religion to the family altar, the church, and the private school, supported entirely by private contributions. Keep the Church and the State for ever separate."

'Mason and Dixon's line' means the division into North and South. The special reference in the above discourse is evidently to the Roman Catholic influence, in obtaining large grants for their orphanages, seminaries, and other institutions. The Protestant churches of America, without state aid, have accomplished a work that is simply unexampled. One has only to look at the fact that Church buildings have been provided for the population quite as rapidly as this population has augmented, to be convinced of this. But that is among the least of their works. Of late years, however, the Roman Catholic Church has been striving, by all sorts of means, to obtain political influence and get large grants for their institutions from the States. They will not give up the power they have gained, without a great struggle, and the day for that seems approaching.

—THERE is one difficulty about neutrality in Government education in a country like India. It is not neutrality as between one form and another of the same religion, but as between one religion and others diametrically opposed to it. It is likely to be misunderstood, and we are quite sure that it is misunderstood, by many who are taught in Government schools. They look upon it as a declaration that the rulers of the country regard religion as a matter of little consequence. They are in the habit of judging almost all things, as they stand related to Government, and they suppose that the professors in Government schools must be a much wiser body of men than the teachers of Christianity. They may lose many of their convictions regarding Hinduism, but they are apt to graduate with an intensified unwillingness to consider the claims of Christianity. For this, among other reasons, we have always felt that the duty of the Government of this country in the matter of education, would be adequately discharged by the establishment of elementary schools all over the country, where the masses could learn to read, write and cipher.

—H. R. H. the PRINCE of WALES has done, what the *Times of India* considers a very unjustifiable thing. That journal has sounded the trumpet of alarm, and it will be a wonder if the vernacular press of India does not echo the blast. The Prince has received a deputation of native Christians in Tinnevelly, and in his reply, instead of telling them that they would have done better to continue in their ancestral religion, instead of saying that it was a matter of perfect indifference to him whether they were Christians or Hindoos, instead of telling the missionaries that his idea of Christianity was that it required him to let every man think as he liked, instead of telling any lie whatever, he told the truth and declared, in very suitable language, the great satisfaction he had in finding his countrymen engaged in offering to "our Indian fellow-subjects those truths which form the foundation of our social and political system, and which we ourselves esteem as our most valued possession." The reply will be found in full in our Epitomé, and our readers will agree with us that if the heir-apparent of the British crown has not so much liberty as to be permitted to utter the sentiments here expressed, his position is indeed a very humiliating one. Matters will indeed have come to a very singular pass when a liberty enjoyed by every cooly in the country is denied the Prince of Wales. Left to their own unsophisticated sense, the natives of this country would not have dreamed of taking offence at a statement like this. It is because of the very abstinence of the Government from all work of evangelization, and their carefully-guarded neutrality, that individuals connected with the Government should be considered the more free to express the regard in which they hold their religion, and the pleasure they have in the fact that it is *offered* to all without impeachment of the liberty of any.

—THE Rev. A. Bourquin, formerly of the Basel Mission in S. India, has been for some time labouring among the foreign (European) population of Bombay. We observe that he is now holding occasional services in St. Andrew's Church, Fort, in the French language.

—How are we to pronounce the word, "Himmalaya"? The custom for generations has been to lay the stress on the penultimate; but we are now told to put it on the ante-penultimate. Mr. Andrew Wilson, in his "Abode of Snow" insists upon "Himâlaya," and gives an etymological reason for this pronunciation: *hima* in Sanscrit, is frost and *alâya* is "abode;" the fusion of the two vowel sounds requires the long *a*; hence "Himâlaya." We venture to doubt the propriety of shortening *alâya* into *alya*. The word is much used in combination and, we incline to think, always preserves its distinct character. In Marathi we have *devalaya*, *vidyalaya*, &c., with the accent on the penultimate. Analogous is *dnyanodaya*. When once a pronunciation is recognized, we do not think it well to change it.

—THE managers of the *Royal Tourist* seem to have spent their entire capital of genius and competency in the puffing of their paper. Here they achieved a brilliant success. Thousands made haste to enrol themselves as subscribers. We don't know how many letters we received from the office giving us little bits of information, such as, "Signor Somebody, the distinguished artist of the *Royal Tourist*, left Calcutta to-day!" or something equally important, which we were expected to announce to the readers of the *Bombay Guardian*. But the paper is regarded as a signal failure. However, the public are just as ready to be taken in by the next bold trumpeter. In these days brass is more than gold.

—MR. PHILIP PHILLIPS, the singing evangelist, began his work in India on the 1st inst. in Calcutta, and has since been holding two services daily in that city. The meetings have been crowded and a great interest has been awakened. Mr. Phillips hopes to be in Bombay in about a month.

—The special correspondent of the *Royal Tourist* says, 'the feeling that the Prince of Wales is a deity to be worshipped, was beautifully prevalent in Bombay.' It is news to us that there was any such feeling manifested in Bombay.

—We have actually been without telegraphic communication with England during part of this week, all the lines having failed. Communication has, however, been restored on one line.

The Bombay Guardian.

SATURDAY, DECEMBER 18, 1875.

## A DOOR IN HEAVEN.

A second letter from *Retlaw* appears in our columns, written before he had seen our comments upon his first letter. We have often had occasion to remark that persons who have been led to adopt views that differ from those held by Christians generally, are exceedingly zealous in defending their views, treating them as vital and fundamental, though they may be evidently not so, and sternly denouncing or flippantly slighting even the best of men who did not share their peculiar views. When one has stood at the bedside of a dying Christian and seen his countenance already illumined with the light of eternity, comforting his friends about him with the assurance that he is about to depart and be with Christ, which is far better, for to be absent from the body is to be present with the Lord, for God is both able and willing to do exceeding abundantly above all we ask or even think, he must have a strange idea of the glory of God to think that he is promoting it by telling the dying saint that his soul is about to die with his body, and body, soul, and spirit are to be virtually annihilated until it shall please God at some unknown future time to restore him to life. Instead of doing exceeding abundantly above what we can think, the actual love of God falls abundantly short of it. When Christ prays that we may be with him where he is, he teaches us to think of sweet and hallowed fellowship with him; and to be then robbed for thousands of years of this exceeding abundance of love, and left in the same pit of non-existence with the unsaved, is a portentous deduction from the fulness suggested by the promise.

*Retlaw* arms himself with the word "theology" as with the jaw-bone of an ass, and seems to think he can demolish all manner of arguments by the brandishing of this opprobrius word. The word is really of not the slightest significance in this discussion, for the question between him and us relates simply to the teaching of the Scriptures.

With reference to the reasoning of *Retlaw* concerning the words, "God is not the God of the dead but of the living," we remark that the Sadducees not only denied the resurrection, but also denied the existence of spirits. They were materialists out and out. Their question related to marriage, and therefore to a corporeal state; the answer of our Lord would naturally affirm that which they were denying—the corporeal resurrection: it does this, but it does more; it teaches that Abraham was still living, and thus accords with the parable of the rich man and Lazarus.

Men naturally find it exceedingly difficult to conceive of the existence of disembodied spirits. Living under the dominion of the senses, and indebted to the impressions made through these for all the ideas they have (apart from revelation), it is at first altogether beyond their power to form a conception of conscious and percipient life apart from a material envelope. Through the training of a completed revelation, there has gradually been built up in the Church such a power of apprehending the life of the disembodied spirit, that our hymnology is now very largely pervaded by such contemplations. But in the beginning it was not so. God, in teaching man, always adapts himself to the condition of man. He did so with the Israelites when he brought them out of Egypt; and this feature is traceable in our Lord's teaching of his disciples. The resurrection is made very prominent in the Scriptures, because it is at first very hard for men to form such an idea of an intermediate spiritual existence as would make it seem like a tangible and real thing. The resurrection designates the perfected state of the believer, and then, in the fullest sense, death is swallowed up in victory. Till then death reigns over the body, and sin reigns over the earth; then there will be new heavens and a new earth wherein dwelleth righteousness. Then shall the Redeemer see completely of the travail of his soul, and be satisfied. It was always intended that the Church should look forward to this period, and press towards it. The last enemy that shall be destroyed is death. While the resurrection is made prominent in the Scriptures, it is none the less true that we have very explicit teachings concerning an intermediate state. As we have remarked, nothing in the Bible concerning the resurrection affects the teaching concerning the presence of the departed with Christ. Our Lord, replying to the Sadducees, presented the truth to them by the handle which they could readily grasp. While he taught that the body would rise again, he taught that the spirit lives on during the interval between the dissolution of the body and its resurrection. Abraham shall rise again, for Abraham's spirit now lives; God is not the God of the dead but of the living.

When our earthly house of this tabernacle is dissolved, we have a building of God, says Paul. When the tent is taken down we have a house of God that cannot be taken down, and to be absent from the former is to be at home in the latter. See 2 Cor. v. And Peter, speaking of his decease, calls it an "exodus," suggesting a beautiful analogy; but an exodus into ages of blank annihilation would be a strange exodus to one who was rejoicing with joy unspeakable and full of glory in a Saviour present though unseen.

We would say to our correspondent,—be not faithless but believing. God is better to his people than he thinks. "If it were not so I would have told you." Our Lord was very unwilling to have his disciples cherish any aspirations that would not be verified.

## WHOM HE WILL, HE HARDENETH.

We have said that hardness of heart relatively to God, is that state in which a man is unaffected by the character, authority, claims and promises of God. It is another word for unbelief. It is common to men, their normal condition. The opposite state, in which a man has sensibility in reference to divine influence, shows that a man has been operated upon by the Spirit of God. It is the mercy of God that softens men; and it is only those who have been thus softened that can be hardened by God. In what sense does he harden? By judiciously withdrawing from them that gracious influence or that operation of his providence which softened their heart; a withdrawing that is caused by their not consenting to be swayed and guided by his mercy. The hardening is the effect of a man's sin, the measure of it is the measure of his opposition to God. It is remarkable that what is said upon this subject in Scripture is chiefly in connection with the Gospel, God's offer of mercy. In Isaiah vi., Isaiah has a vision of the glory of Christ and is commissioned to be specially the prophet of the Gospel of Christ, the evangelical prophet, as he is often called, because of the fulness and definiteness of his testimony regarding the Messiah. But in what terms is this commission couched? Very strong terms indeed:

"Go and tell this people, Hear ye indeed but understand not; see ye indeed but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes: lest they see with their eyes and hear with their ears and understand with their heart, and convert and be healed."

Over and over again is this passage quoted by our Lord and by the apostles. For instance, in John xii., where the evangelist notices the fact that though Jesus had done so many miracles before them, yet the Pharisees believed not on him. The miracles were a gracious exhibition of the power of God in the way of proffered help; in them the mercy of God was most impressively brought near to these persons; and it was in consequence of their refusal to receive the grace that thus visited them, and their preference of the honour that comes from man to that which is of God, that their hearts were left to harden, as water is left to freeze by the withdrawal of the sun. And in the last chapter of Acts Paul quotes the passage to the Jews who had visited him in prison and heard him expound the kingdom of God, some of whom had believed, but others of whom had not believed. This, then, is to be one of the notable effects of the preaching of the Gospel, and we are to believe that *they to whom it is fully presented, if they refuse to* yield to it, pass into a much more hopeless condition than they were in before. And these hardened ones are doubtless found in great numbers where the Gospel has been most fully and faithfully preached. That very revelation of the mercy of God which causes the believer to offer himself a living sacrifice, has the effect of hardening others who persuade themselves that the wrath of God is taken out of the way, and his mercy available at any moment.

Men harden their hearts by refusing to obey the convictions awakened in them. Obedience is difficult; it involves sacrifice; the individual procrastinates; he waits till God shall make it easy to him, instead of going forward, trusting in God; convictions that are not obeyed lose their force; after a while, they die out and are replaced by indifference. How many natives of this country have at one time been deeply awakened and have even acknowledged that they were fully convinced of the claims of Christ upon them, yet have disobeyed their convictions, and have long since ceased to have them. They have taken up with infidel notions, or have found something else that helped to get rid of their convictions. They would not have the wisdom that is from above, and it has been taken from them. They are suffering from a judicial sentence which has taken the form, not of calamity, sickness, bereavement of relatives, but of the withholding of the Holy Spirit. As the Gadarenes who asked Jesus to leave their coasts were gratified, and were thenceforward deprived of his presence, so, by refusing to follow the Spirit of God, those we are speaking of have forfeited his presence.

It is not an uncommon thing for men to obey their convictions in part, and, like Herod, do many things while shrinking from that full surrender to Christ which the Gospel demands. These persons may obtain a position in the Church, but their hearts are hardened through the deceitfulness of sin. Indulging some darling lust, yielding to some secret inclination, they are the more profuse in religious observance, and with strong crying and tears, often look to heaven in prayer. But they do not obey the gospel of God.

Others harden their hearts by their devotion to business. They are prospered, and their prosperity makes the claims of business only the more pressing; they have less and less time to devote to the objects of faith, and these objects gradually seem to get further and further away. Prayer, the reading of the Scripture, the fellowship of saints, the visitation of the poor, these are gradually choked out of their life, or if a form is kept up it is just that and no more. They have forgotten the exhortation, Hold fast that thou hast, that no man take thy crown.

Let us have it deeply impressed upon us that nothing in the world is of more value than this sensibility Godward, this readiness to apprehend and yield to the communications of God. This is faith, and only as this reigns are we transformed into the Saviour's image. "Unto this man will I look even to him that is poor and of a contrite spirit and who trembleth at my word.

Let the saints get the rest of faith, rest in the will of God, and they will work as never before. When the Church shall have learned to take God at His word, thus resting in faith upon her Divine Head, and not till then may we expect to see her fully meeting the demands of her mission—then shall she appear "clear as the sun, fair as the moon, and terrible as an army with banners."—Sel.

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## CORRESPONDENCE.

*To the Editor of the "Bombay Guardian."*

MY DEAR SIR,—Commenting on "Retlaw's" letter in your issue of the 4th you state that "Abraham's people were idolaters." (Retlaw also affirms that "they were all idolaters and a God-dishonouring family whose souls were in hell.") Now would you kindly inform me where, in Scripture, it is stated that Abraham's people were idolaters or where the Scriptural grounds are to be found for supposing that they were such. I cannot believe that the knowledge of the true God was entirely lost before the call of Abraham.

Yours sincerely,
ISAAC.

8th December 1875.

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SIR,—One is a little surprised to read of any person, having an idea that he is a follower of Christ, exulting so much in "strangling the immortal soul's" consciousness, as *Retlaw* does in your impression of the 4th instant. But having a terrible mist over him through the portions of God's word he has quoted to try and settle the "damaging conclusion" he arrives at, he finds cover under the thought that we are all wind.

Of course, *Retlaw*, the spirit returns to the God who gave it, but not to be absorbed by Him in the manner it "previously existed with Him," but to be dealt with according to the deeds done in the *body*. If the Hebrew "Ruach" or Latin "Spiro," or Greek "Pneuma" means only "I breathe," or "air in motion," what, not only damaging, but startling, conclusions we should arrive at. The evil spirits called devils, instead of having a being, and working most effectually the ruin of mankind, have only an ethereal form, mixing with our atmosphere, and ministering to our good. I am sure, *Retlaw*, besotted drunkards, whoremongers, and foul blasphemers, need not fear your kind of devils. Again, when we read that the spirit of the Lord God moved upon the face of the waters, we are to understand that the wind blew, and nothing more. Again, since the above words mean only, and always, air in motion, "God is a spirit," and they that worship him must do so in spirit and truth. So the Almighty God is only air in motion. Eh, is that it? More light, more light, Lord!

The fact is this, when God made man, He breathed into his nostrils the breath of LIVES, *Hayim*. I am informed, this word is plural; "and man became a living soul," "Nephish hayah" (i. e. animal and spiritual life communicated). Then the Tree of LIVES "Hayim," was set in the Garden of Eden. Now, it seems to me that as there are two lives, and they must be full of consciousness, there will be two deaths. The Holy Ghost says that we have the promise of the life that now is, viz., the body and ever-conscious spirit animating it, "and the life that is to come."—1 Tim. iv. 8—what I believe to be, from the whole divine records, a consciousness not hindered by the moral infirmities under which we now suffer. Now, one death comes before us daily, (i.e. the separation of the soul from the body), and it will be a very sad thing if we have to realize the other before we believe it, viz., the separation of the soul from God. There are many who seek ventilation of thought with no other hope than confirming some previously-formed purpose. And in case of an opposite judgment, their own understandings usually decide the course.

J. P.

December 7, 1875.

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DEAR SIR,—In your article "Present with the Lord" you say "man is mortal and immortal." Now I esteem you very highly in love for your work's sake, and have often derived so much profit from your writings that it is with great deference I ask you if the second clause is not in direct opposition to the teaching of the Holy Spirit in 1 Tim. vi. 16, where it is expressly stated that God "only hath immortality." I think you will fail to find any passage of Scripture which speaks of man as immortal. The term "immortal soul" is not once found throughout the Bible. It appears to me that

1.—Man, in consequence of sin, is a creature subject to death (Gen. ii. 17.)
2.—The breath, or spirit, of God in his nostrils, strives for a time with the natural tendency of the flesh to return to its original dust. (Gen. vi. 3.)
3.—It is only in virtue of the resurrection of our Lord Jesus Christ that the dead rise at all. (1 Cor. xv. 18.)
4.—Jesus himself tells us, "I give unto them" [*i.e.* my sheep] "eternal life" (John x. 28. The plain inference from this is, that none but those united to Jesus have eternal life; and they only have it as his gift, leaving no room for the thought of a natural immortality.
5.—Jesus is the Adam of a new race who have their being from him, just as, naturally, they owe their existence to Adam the first.
6.—The life of Jesus is now our life, but we have not entered upon it except by faith; and in the meantime we have the earnest of the Spirit.
7.—In resurrection the life of Jesus will be actually our life; and that life will be enveloped in a glorified body like to that of our Lord.
8.—In the mean time those of whom we speak as departed "sleep in Jesus" (1 Thess. iv. 14).
9.—The hope of the Church throughout the New Testament is represented as in resurrection, when Jesus comes again.
10.—When God's purposes concerning the present order of things are accomplished, all found standing in Christ are for ever established in blessing, while all found finally in opposition will be punished with what is a truly eternal punishment of everlasting destruction, each in the measure of his deserving, whether it be Satan, evil angels, or evil men.
11.—This earth, which then undergoes a destruction by fire, is the locality of the hell fire in which this punishment is carried out.
12.—When all evil has thus been destroyed, the new heavens and the new earth, wherein dwelleth righteousness, come on the scene, and are the abodes of the glorified, each in his order, while God is all in all.

I have here given what appears to me, after much prayerful searching, to be the teaching of Scripture on these important points. I shall be glad to be set right if any one can shew me from the Scriptures that I am in error, and that the commonly-received doctrine is right.—Faithfully yours in Christ Jesus,

J. R.

7th December 1875.

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MY DEAR SIR,—I am well aware that the concluding statement I made in my last letter, is neither relished by most of your readers, nor is it the view of orthodox theology; but the fact remains that the Old Testament saints did not believe or expect to be in life and happiness at the moment of death or at any interval of time prior to the resurrection morn. I must quote the last verse of the last chapter of Daniel—God's last and abiding words to him: "But go thy way till the end be, *for thou shalt rest*, and stand in thy lot at the end of the days." The passage is so clear that it needs no comment.

It is a great advance in Christian charity in our days, when one can reject the speculations of theology and yet be associated in vital union in the visible Church. I say this because lately I have had to abandon ideas and doctrines which before I accepted without troubling to search and to question. Years before my conversion I used to now and again be interested in thinking where was the necessity of the resurrection and the judgment, since theology insisted on the dead believer's soul to be in heaven equally as it did the dead unbeliever's soul to be in hell; where both enjoyed or suffered their doom! To enter these respective abodes, there must needs have been a trial and a judgment. Then, why have a second judgment and why a resurrection, as it was held that the body was a great clog to the immortal soul? Why join this body (glorified though it will be) to the immortal soul again? I don't say these ideas and thoughts carried me to the infidel and sceptical notions regarding the Saviour, but the devil used them as powerful propellers against the light. After my conversion, these were thoughts again that cropped up, but I was so strong in the Saviour's love, that I would not permit doubts, since I could not solve the difficulty, but put them away, believing that all will be right at some time, or when I die.

Your correspondent G. mentions with approbation the quotation by a sister at the prayer meeting, "God is not the God of the dead, but of the living," as an unanswerable proof that dead saints live in heaven *now*." Let us examine this text; it is a powerful one, and without doubt, to the casual reader educated in the popular belief, it appears a conclusive proof on the point—Luke xx. 27: "There came to him certain of the Sadducees, who DENY THAT THERE IS ANY *resurrection*;" and after putting their case to the Saviour (read the chapter and verse), they ask Him if there is a resurrection? "Then, whose wife of them is she?" Jesus replies; and in the 36th verse He says, "Neither can they die any more," &c., "being the children of the resurrection;" and then goes on—"Now that the *dead are raised*" (mark the expression), even Moses shewed at the bush when he calleth the Lord the God of Abraham and the God of Isaac, &c., "for He is not a God of the dead but of the living, for all live unto him." Theology asserts that this proves that the patriarchs are *now* living, of course, in a disembodied state. Indeed, then, the argument would not have ended: therefore the Sadducees would retort, "The fact you have proved, that they are now living, by no means proves that they will be *raised from the dead!* That is the point at issue *to be proved*. The Rev. I. C. Ryle quite artlessly comments: "The quotation contained in this passage has occasioned much controversy. At first sight it does not appear to be any proof of a resurrection, but only of a life to come." And, truly, that is all it is, if the popular theology of disembodied spirits be true. And he goes on to say, "One thing is very clear—the argument which our Lord used completely silenced the Sadducess and called forth the approbation of the Scribes." "If we are not convinced, the fault must be in ourselves; we *ought* to be convinced, though we cannot see why!" No doubt we ought! And to one free from the popular delusion, the proof of a resurrection is there convincingly enough. We need not suppose our Lord so ill-judging, or the wily Sadducees and Pharisees so stupid, as not to know what was or was not proof of a disputed point. Christ's argument is unanswerable, but it so by virtue of a Biblical premise which popular theology has lost sight of, viz., There is no life for the dead without resurrection. The argument then is this—God's words at the bush prove a life for the dead patriarchs. But there is no life for the dead without a resurrection; therefore, there must be a resurrection: *which has to be proved*. Commentators make much of the latter portion, viz., "for all live with Him," but if we turn to Rom. iv. 17, as Paul's comment on the passage, "God quickeneth (maketh alive) the dead, and calleth those things what be not as though they were," the obscurity vanishes. So this verse so tenaciously held to prove the present life of dead saints, just proves quite the reverse, and forcibly repeats the Old Testament belief, "No life without the resurrection." I think it is well to exhaust one particular text rather than to ramble about quoting a number to the same effect. I have no inclination to encroach further on the *Guardian's* columns, except with permission. To every thinking man the contradictions of modern theology and the Bible must be very patent. Listen to the funeral oration over a dear departed. After enumerating his useful life and the happy moments of the saint, we hear a little of pardonable sentiment, but as false as it is silly. Hear the preacher, quoting the song of supposed victory from the saint as he wings his flight along "to the mansions above:" "O death, where is thy sting? O grave, where is thy victory?" When you verify the quotation in the 55th verse of 1 Cor. xv. you find that the preacher has trusted more to his theological training than to God's word. Look, my readers, and see when comes the time when your song and my song and the song of all that love the Lord Jesus shall be this? Listen,—"When this corruption shall have put on incorruption, and this mortal shall have put on immortality, *then* shall be brought to pass the saying, Death is swallowed up in victory," &c. It is astonishing to see how many of the Lord's children there are who care so very little about the glorious subject and period of the resurrection. Why should they, when they believe death brings immediately glory? The resurrection may be true, or it may be a myth of the Bible; it is a matter of much indifference to them. Again, listen to that absurd and God-dishonouring prayer in the Church of England Litany,—"To be saved from sudden death." Why, if "to die is gain" *to the believer*, then sudden death must be "sudden glory." Here is the absurdity, and to dictate terms to God as to the manner of death, I think it very wicked and God-dishonoring. I must not forget to remark on W. J.'s letter in the *Guardian* of the 20th. The poetry is very nice, but I would rather prefer some quotations from the Bible, on which W. J. rests his expectations. Sentiment and twaddle are all offensive when we have God's word as our chart and guide. "To the law and to the testimony" then, and let us free ourselves from popular theological speculations and examine the Word. I pray God that so many of my brethren who are associated with me in our "journey to Zion" may seek this and other kindred truths as revealed, and not rest satisfied to take them as gospel facts simply, because they are handed down to us by tradition of the grand old fathers, but like the noble Bereans who "searched the Scriptures daily whether those things were so," search in like manner.

Affectionately yours,
RETLAW.

DEAR SIR,—The *Guardian* is read by some who mourn, not the "loss," but the departure of loved ones from their households, and for the comfort and instruction of such I send extracts from letters of sympathy received when bereft of my dearest earthly friend. He who sends these afflictions has ordained that the sympathy of kindred spirits shall be a means of comfort to us in the day of trial, and they do much to enhance the comfort and joy He gives to His children in the night of sorrow. The following is from our deceased Brother Munger, who had followed to the grave, a short time before, a companion of rare worth and devotion to the service of the Master:

"Satara, Feb., 1864: It is the Lord, let Him do what seemeth to Him good. He cannot do wrong, He cannot err in judgment: He cannot mistake as to the time and manner and circumstances. These are all parts of His plan, and have been in His mind from eternity. And now He has answered your frequently-uttered and most earnest prayer, He has taken the best-beloved of your heart up into the realms of purity and love. Your L. is with Jesus in the home of angels and glorified spirits. You and she have been for years looking with longing desire for that hour of joy unspeakable and full of glory. And now the loved one is there. Praise is her employ, she will weep no more, sin will never more annoy.

My dear Brother, since her departure these thoughts have been much in your mind, *and you have rejoiced in the midst of these crushing sorrows, as you never rejoiced before.* So let it be every day, and this sorrow shall be the occasion of abounding joy, for Jesus will be with you as He never was before. Oh, it is good to be bereaved of these earthly treasures when such bereavement brings us with a feeling of emptiness to the Source of infinite love and infinite grace. I know your grief, I know your consolations."

The sentence I have italicised is, strange as it may appear, literally true. The belief that infinite wisdom, controlled by infinite love, does not, cannot err, so sustained me, that not one murmuring thought got into my mind. Surely He is "*the God of all comfort.*"

This is from the gifted pen of one who was for 25 years an honoured member of the Bombay Civil Service:

"My dear Friend—We can hardly realize that the very valued friend from whom we parted, it seems but yesterday, at Pimplus, has now left her sphere of usefulness for a higher and a happier one. "Say unto the righteous it shall be well with them." What a blessed assurance you have that she is not lost (as death is too often called), but is merely exalted to a higher and holier state of being in which she so much lived when here on earth. We thought her one of the purest and most steadfast Christians we had ever seen, and we both feel we have lost a very valued friend in her. Prayers like her's must have prevailed much, and to have lost them seems of itself no small deprivation.

"But if so to us what must the loss, though temporary, be to you and your children? Yet great and infinite almost as are your sources of joy and gratitude, sorrow must have its place—tempered indeed by all God's mercies in largest and fullest measure—but still, sorrow deep and pregnant. What a battle-field life seems, and those in the front rank are apt to fall first. She was among God's chosen ones; and shall we wonder that she was spared a long and laborious warfare and granted an early immortality and crown of glory. Who amongst the living and the left would not change places with her if they could but realize all the benefits of her escape?

"This sea of life is so full of shoals and dangers, and so many are shipwrecked in it, that we ought to sing hallelujas when one safely reaches the desired haven, and not mourn a death as we often do. Alas! it is too often the life we should mourn, and not the death! But in your case there is no alloy. No absence of full assurance. You know that perfect faith has changed to perfect fruition, and that a laborious christian life on earth has been exchanged for a perfected sabbatism of rest in heaven. Your soul-sustaining labours will also greatly tend to abate, what is, in the absence of all your consolations, a crushing sorrow. I trust you may reap a rich reward in bringing many souls from darkness to light.

In such sorrow as yours mere words can convey but little consolation, but may the God of all comfort console you according to the days wherein he has afflicted you, and give you the garment of praise for the spirit of heaviness, is the prayer of your sincere friend and christian brother,

C. E. FRAZER TYTLER."

The same year, a son, five years of age, died of diphtheria in the carriage between Pimplus and Ahmednuggar, and in reference to this the following comforting letter came to me from Bombay:

"August 6, 1864.

"I have just received yours of the 4th, communicating the sad and very unexpected intelligence of the death of dear George. Truly the Lord's ways are not as our ways. This additional stroke which we would all have deprecated has been inflicted by a hand that we know to be most loving aud tender. Faith, assuring us of his infinite love and unfailing sympathy, teaches us that these strokes are not so severe as they seem. The Master, looking forth from his palace of delights, sees a dear little one in a comfortless tent, exposed to many dangers, and he sends for it, that it may taste his glory and see his pleasures.

"Tribulation worketh experience, and experience hope. The experience that you had at the beginning of the year, of the grace of the Lord Jesus, and of his power to sustain and comfort, in the darkest day of tribulation, will serve you now.

"*The strands of faith then tested will bear the new strain brought to bear upon them.* I trust that you will find Christ the same yesterday, to-day, and for ever; and that your conviction of his love will not be shaken in the least by these trials. May the ascending spirits of those whom we love help us to rise higher and still higher with Christ! May the Lord of all, the God of all grace and consolation, the *God of hope*, be with you and strenghten you in himself, as the branch is strengthened in the vine. In much affection and sympathy I remain

GEORGE BOWEN."

The "strands of faith" which then bore so wonderfully the strain have been far more severely tested since, and especially within the present year, and to the praise of His grace I can testify that they have been strengthened by the test, for, when enfeebled by disease, racked with pain, enveloped in the darkest clouds as pertaining to the present and when death stood at the door, He who giveth the victory was near, and with joy I could sing,

"I have entered the valley of blessing so sweet,
And Jesus abides with me then;
And his Spirit and blood make my cleansing complete,
And his perfect love casteth out fear."

The many friends in India and America who have been praying that I might be restored to health will be glad to know that God is answering their petitions, and with sincere thanks for their love and sympathy I send forth to them all the invitation:

"Oh come to this valley of blessing so sweet,
Where Jesus will fullness bestow,
Oh, believe and receive and confess him,
That all his salvation may know."

W. P. BARKER.

Bombay, Dec. 14th.

## NOTICES.

The Rev. R. STOTHERT will (D. V.) deliver a LECTURE on the HISTORY of the Scottish Mission in Western India, in the FREE GENERAL ASSEMBLY'S INSTITUTION, KHETWADY, on Sabbath, the 19th instant, at 7-30 P. M.

THE Rev. Dhanjibhai Nowroji will preach in the FREE CHURCH, ESPLANADE, on Sabbeth, the 19th instant, at 6 P. M., when the Annual Collection will be made on behalf of the fund of the Free Church Mission.

# Epitome of News.

## SATURDAY, DECEMBER 11.

—*Times of India;* Colombo, 9th: The Prince received a deputation of Tamil chiefs and gentlemen, headed by the Hon'ble Sir Coomara Swamy, yesterday afternoon. An address was read, and Jaffna jewellery of Tamil workmanship and of considerable value was presented for the acceptance of the Princess of Wales. The Prince accepted it and replied most graciously.

A magnificently bound copy of Rousselet's work on Indian Princes was presented to Sir Coomara Swamy.

—Tuticorin, 10th: The Prince landed at 9 o'clock this morning, and was received enthusiastically. An address was presented by the zemindars and native officials. The Prince replied briefly. The Prince left at 10 o'clock for Madura. The Prince only remained in Tuticorin for half an hour, arriving at Madura at one o'clock.

—The special correspondents seem hardly up to the mark as regards things in India. The *Bombay Gazette* says: "The special correspondent of the *Daily News* is less diffuse but much more accurate than his comrade in describing the Elephanta picnic, but he goes slightly astray, when, boldly dealing with higher things, he states that 'the principal table was raised across and in front of the *Budhist* holy of holies, and the Royal seat was immediately before the famous allegorical trinity of the *Budhist* deity Shiva.' On the whole, the specials do not show to advantage in these telegrams."

—The Mission Church at Girgaum, under the charge of the Rev. Mr. Weatherhead, is now undergoing alterations and repairs, and will be greatly improved both as regards accommodation and appearance.

—Inspector Gaunt, in charge of Government-house, Calcutta, committed suicide the other day by swallowing a quantity of poison.

—Mr. A. H. Wadia, who offers ground at Coorla for a leper hospital, says: "In addition to the land and such building materials as stones, &c., I shall be happy to put down Rs. 5,000 in the subscription list provided *ten* other gentlemen (Parsee, native and European) subscribe Rs. 5,000 each also within six months from this date, so as to make up a decent sum of Rs. 50,000 to begin work with. We may then ask Government to support our scheme, and get the Sheriff to convene a public meeting to ask for contributions from the general public."

## MONDAY, DECEMBER 13.

—A man named Germany has stabbed another named Wallington at Cawnpore after having been himself stabbed.

—Out of 19 candidates 16 have passed the second L.M. examination. 10 of these were Parsees, 4 were Portuguese and only 2 Hindoos.

—One man was killed and two hurt badly by the fall of a wall near Pydownee, at the scene of the recent fire.

—Mr. Stanley writes from Uganda: "Until I arrived at Mtesa's Court, the King delighted in the idea that he was a follower of Islam; but by one conversation I flatter myself that I have tumbled the newly-raised religious fabric to the ground, and, if it were only followed by the arrival of a Christian mission here, the conversion of Mtesa and his Court to Christianity would, I think, be complete. I have, indeed, undermined Islamism so much here, that Mtesa has determined henceforth, until he is better informed, to obseve the Christian sabbath as well as the Moslem sabbath, and the great captains have unanimously consented to this. He has further caused the ten commandments of Moses to be written on a board for his daily perusal—for Mtesa can read *Arabic—as well as the Lord's Prayer and the golden* commandment of Our Saviour, "Thou shalt love thy neighbour as thyself." This is great progress for the few days that I have remained with him, and, though I am no missionary, I shall begin to think that I might become one if such success is feasible. But oh that some pious, practical missionary would come here! What a field and a harvest, ripe for the sickle of civilisation! Mtesa would give him anything he desired—houses, lands, cattle, ivory, &c.; he might call a province his own in one day. It is not the mere preacher, however, that is wanted here. The Bishops of Great Britain collected, with all the classic youth of Oxford and Cambridge, would effect nothing by mere talk with the intelligent people of Uganda. It is the practical Christian tutor, who can teach people how to become Christians, cure their disease, construct dwellings, understand and exemplify agriculture, and turn his hand to anything, like a sailor—this is the man who is wanted. Such an one, if he can be found, would become the saviour of Africa. He must be tied to no Church or sect, but profess God and His Son and the moral law, and live a blameless Christian, inspired by liberal principles, charity to all men, and devout faith in Heaven. He must belong to no nation in particular, but the entire white race. Such a man or men Mtesa, King of Uganda, Usoga, Umgoro, and Karagwe—a kingdom 360 geographical miles in length by 50 in breadth—invites to repair to him."

—*Times of India;* Trichinopoly, 11th: At the Maniachi station yesterday 12,000 Native Christians and 1,000 children met the Prince of Wales, when the Tinnevelly Missionaries presented an address, a Tamil Bible and Prayer Book, and rare specimens of lace. The Prince replied as follows:—"Gentlemen,—I thank you for the address and for your good wishes, and accept with pleasure your memento of my visit. It is a great satisfaction to me to find my countrymen engaged in offering to our Indian fellow-subjects those truths which form the foundation of our social and political system; which we ourselves esteem as our most valued possession. The freedom in all matters of opinion which our Government secures to all, is an assurance to me that large numbers of our Indian fellow-subjects accept your teaching from conviction. Whilst this perfect liberty to teach and to learn is an essential characteristic of our rule, I feel every confidence that the moral benefits of union

with England may be not less evident to the people of India than are the material results of the great railway which we are this day opening. My hope is then in all, whether moral or material aspects, the natives of this country may ever have reason to regard their close connection with England as one of their greatest blessings." The Prince then proceeded to Madura, and was presented with an address and a silver throne, valued at Rs. 5,000. The Prince arrives here at one o'clock to-day.

## Tuesday, December 14.

—Referring to the address of H. R. H. above given, the *Bombay Gazette* says: "Now, it ought to be difficult for the most captious critic to take exception to these words. It will not be denied that Christianity forms the foundation of England's social and political system; and the Anglo-Indians whom the natives have esteemed and respected beyond all others have usually been men who, instead of attempting to conceal their religious sentiments, have made no secret of their anxiety to see all India reject the Vedas and the Koran for the Gospel. It would, therefore, be the height of intolerance to demand that the Prince of Wales should refrain from declaring his sympathy with the Christian missionaries; and we believe the natives themselves would have despised him if he had, in his reply to the Tinnevelly address, shown himself ashamed of his religion. But, at the same time, the Prince was careful to add to his expression of personal sympathy a disclaimer of any wish to see other means than those of persuasion used in order to effect the conversion of the people of India."

—*Times of India*, Madras, 13th: Early on Saturday morning the Prince visited the Madura temple and palace, and was much pleased. He had a most enthusiastic reception. He then proceeded to Trichinopoly, arriving there at two o'clock. He went to the Nawab's palace, and received an address and presents of jewellery. His reception was not apparently enthusiastic, the people neither shouted nor cheered, but stared. The whole community, however, expressed themselves gratified at the honour done to the town by his visit. In the evening the celebrated Trichinopoly rock was splendidly illuminated, which was a grand sight, which the Prince witnessed from a magnificent pavilion erected near. The Prince arrived here this morning from Trichinopoly under the usual salute, and was most brilliantly received at the railway station by the Governor and other high officials, besides the Chiefs of Travancore, Cochin, and Vizianagram, and the Prince of Arcot. There was a large assembly of Europeans in the station. The Municipal address of welcome was read on the Prince alighting, to which, in replying, he expressed his gratification at the reception in a few cordial words. The procession to Government House then moved off, the streets being densely lined with people, who gave him a hearty reception. The most striking scene, however, along the route was the gathering of 14,000 children, who sang "God bless the Prince of Wales" as he passed; the beautiful dresses of the girls and the various colours and ornaments incidental to different castes presented a most charming picture. The Prince held a grand levée at one o'clock.

—In the matter of Mr. Lee-Warner, the magistrate has given this decision: "I consider that Mr. Lee-Warner acted wrongly in using his whip, and he must regret having done so. A private person is not justified in arresting or detaining another, unless there is a breach of the peace continuing, or unless there is reasonable ground for believing that a breach of the peace which has been committed will be renewed. It is not to be permitted that any person, be he European, Mussulman, Hindoo, or of any other nationality, and even if a breach of the law has been committed by any one, should be assailed by a mob, as was evidently done in the present case, and it is necessary that an example should be made of persons who act in such a manner. I must sentence prisoners Nos. 1 and 2 each to one month's imprisonment with hard labour in the Common Jail, and prisoner No. 3 to four months' imprisonment with hard labour in the Common Jail."

The summons against Mr. Lee-Warner is dismissed.

—The *Indian Statesman*, referring to the *Times of India's* article on the Prince's reply to the Tinnevelly missionaries, says: "The people generally thoroughly understand by this time—not only from the assurance contained in the Queen's Proclamation, but from long experience of the sincerity of our professions and the working of our policy—that the Government have no desire to interfere with any religion established in this country. By his natural acknowledgment of his own belief the Prince implied no more than is conveyed by every European in India who attends Christian worship; and we must be weak indeed in the land, and untrue to ourselves, if we can rebuke His Royal Highness for saying, or allowing to be said for him, the few words which have been made the subject of such unnecessary cavil. Of course those native journals which make it their business to create dissensions between the rulers and the ruled, will now know precisely what to assert, and the consequence will probably be the excitement of much ill-feeling, and the production of most mischievous effects."

—The following strange custom of the Lamas of Thibet is related in the Report of the Yarkund Mission. At the early festival held at Joh, the bones of defunct Lamas, brought from all quarters, are boiled in a huge cauldron. On this occasion two or three aged Lamas always sacrifice themselves by jumping into the boiling liquor, and become converted into soup which is called Sholunarshan. At the conclusion of the festival, this soup is distributed amongst the attendant Lamas, who fill it into copper vessels covered with red cloth; these copper vessels are called *lonkha*, and are carried about the person suspended on one side from the girdle. When all these Lamas disperse and return to their own homes, they distribute their store of Sholunarshan to the other Lamas, who receive it in little copper vessels the size of a thimble, and similar in shape to the *lonkha*. They are always worn slung at the waist from the girdle; and when he eats, the Lama first dips a wood pencil into the little copper bottle, and passes it across his tongue.

—*China Mail*, Japan: A number of Japanese children, who were sold to Chinese during the present year, and secretly conveyed to China, have been brought back to Nagasaki by the authorities and are now under the protection of the Kencho. The kidnappers have been very lightly punished.—The Hiogo and Kioto railway is progressing. It is hoped to open it in 1876, but it is feared that it will not be completed till 1877.—A fifty-foot whale has been captured in Yedo bay.—There is no political news of importance.

—The American Mission church at Foochow has been destroyed by fire; several other fires have occurred at the port.—The chapel of the American Methodist Episcopal Mission at Yen-ping (near Foochow) was destroyed by a mob on the 1st instant.—The U. S. flag ship *Tennessee* has arrived at Shanghai.

—There was a severe earthquake in the Punjaub, Sunday morning.

—*Lucknow Witness*: "A new Methodist Episcopal Church was organized at Calcutta last Sunday afternoon, under somewhat novel circumstances. The event took place on the deck of the *Lord Canning*, a large ship lying in the river. It was stated that the Church was to be one without walls, without pews or pulpit, without even a fixed place of meeting, but was to consist simply of believing hearts, bound together by a common faith and love. Five captains and six seamen constituted the membership, but a number of probationers have already given their names, and the little organization starts off with very encouraging prospects. Each of these captains conducts a service on his own vessel, and class leaders will be appointed to take charge of little bands of believers on other ships. A great organized work will thus be carried on at sea, while recruits will be constantly added at Calcutta. The meetings at the latter place are held on board any ship which may be available for the purpose. Our excellent young brother, T. H. Oakes, has been placed in charge of this very interesting work, and we are more than assured that he will be found faithful to his trust."

## Wednesday, December 15.

—A forged cheque in the name of Gaddum & Co. for Rs. 25,000 was yesterday paid by the National Bank of India. The Parsee who presented it was arrested the same afternoon, but without the money. It was subsequently ascertained that another forged cheque for Rs. 21,000 had been paid the same day by the Hongkong and Shanghae Banking Corporation. When arrested, the Parsee was at a fire-temple, taking part in a religious service.

—The "Indian Traveller's Guide for December" (published by the *Bombay Gazette*) is out, and we have much pleasure in acknowledging receipt of a copy of this month's issue, in which some corrections have been made, notably in the railway map prefixed to the volume.

—A meeting to promote the establishment of a leper asylum was held yesterday.

—New Mexico is too far up in the highlands for a tidal wave, but she boasts of water-spouts that answer as well. A letter from Las Cruces gives some details of the terrible destruction caused by the bursting of two water-spouts in September. The first suddenly appeared in the hills, about one mile back of the town. Before the residents of Las Cruces had time to fairly comprehend the nature of the calamity that impended, it was upon them. The tall, dark column, composed of water and dust, approached with such incalculable velocity that in less than ten minutes from the time of its observance, and before $10 worth of personal property could be saved by any one of the inmates, sixty-three houses had been hurled to the ground. The streets were soon covered to a depth of four or five feet with water, and the current was of such great strength that property, and even large stones, were swept away by the flood. Fortunately no lives were lost. Next day a second water-spout made its appearance from the exact spot at which its predecessor was first noticed, and came on with equal celerity. Sixteen houses, fortunate enough to escape the previous visitation, were tumbled down. Their contents were totally destroyed. This flood lasted three hours. The damage done by these storms will figure up $150,000, at the very least calculation.

—The following notice of a recent faith-cure, is from the *Advance*: "Mr. Platt is well known as an able minister of DeKalb Avenue M. E. Church, Brooklyn, N. Y., where he preaches regularly to a congregation of 1,500. He is also widely known as the author of *Princely Manhood, Queenly Womanhood*, and *The Power of Grace*. He is a man of fine culture and of rare parts, and has occupied some of the first pulpits of his denomination in New England and New York.

His lameness of twenty-five years' standing is an indisputable fact, as all Brooklyn and his former fields of labor will testify. His cure is an indisputable fact, for he may be seen walking like other men on the street and standing to preach, whereas for years previous to the 18th of July last he was obliged to sit in a high chair; and the writer took pains to visit his church and his home, was permitted to examine and handle his knees, and got from his own lips as well as from many others the story.

We asked him if no external force or application of any kind was used in his cure; *e.g.* magnetism, electricity, imagination. He said he had tried all of these years ago without success. Strong mesmerists had tried their skill upon him and each time failed to bring him under their influence; the best electricians in the country has been employed without any avail; he is thoroughly acquainted with mental philosophy, having been an earnest student of it for many years, and therefore understands the relations the imagination holds to the human body. To attribute to the prayer of faith a cure which might be attributed to another cause, Miss Mossman would regard as blasphemy, from which her whole nature would recoil.

Mr. Platt's faith had been much quickened by reading the *Advance* on the subject. He mentioned, for instance, the account of Mrs. Miller, of Oberlin, whose faith-cure was vouched for by Pres. Finney.

When Mr. Platt was cured he came home to his Brooklyn congregation to tell the story. The large church was packed like apples in a barrel, and thousands went away unable to get in. It was my good fortune to be there. He was requested to repeat the story the Sabbath evening following. He did so, and the power of God was present to save. Eighteen persons professed conversion. Skeptics are confounded, and the faith of Christians in all that community is greatly quickened.

Mr. Platt can explain the circumstance on the ground only that the cure was wrought of God in answer to believing prayer." T. D.

## Thursday, December 16.

—*Times of India*; Deputation of Native Christians at Maniachi: "On the Prince returning to his carriage the school girls advanced and begged that His Royal Highness would accept for transmission to Her Royal Highness the Princess of Wales some specimens of their lace and embroidery. The lace from the Edeyengoody school, under Mrs. Caldwell, was presented by two of the girls in a small but handsomely-carved sandalwood box. There was also a box of embroidery by Mrs. Sargent's girls, who were pupils of the "Sarah Tucker Funds." Mrs. Dibbs's girls from Mangnanapooram also presented some of their handiwork. On looking at the work His Royal Highness remarked that he was astonished to find these native girls display a proficiency in a peculiar branch of handiwork which it was difficult for ladies of education at home to acquire."

—Mr. Stainforth, special correspondent of the *Royal Tourist*, has resigned his connection with the paper, not having received his salary.

—Reuter's telegram; Madras, 15th: "Yesterday the Prince remained perfectly quiet. This morning he attended the races at Guindy Park, and afterwards drove back to Government House, where an

address from the University was presented, and several deputations received. The visit of the Maharajah of Travancore was returned at 4-30 p. m., after which His Royal Highness proceeded from Government House along the beach road to the harbour works, where he laid the memorial stone of the new break-water, which is to cost sixty lakhs, and be upwards of five years before it is completed. There was a large assemblage of people along the route. There will be a dinner party and reception at Government House to-night, and fireworks on the island at 9-30. The illuminations are rather poor. The Serapis arrived to-day."

—Aden, 15th: "The P. and O. s. s. Khedive, with the outward mails of the 3rd instant, left here for Bombay at 2 p.m. to-day."

"It is reported here that the Egyptians have met with a further reverse in Abyssinia, and that they have retreated towards Massowah much cut up. The Tanta has sailed from here with 1,100 tons of coals for the Egyptian squadron; no coals were found at Zuba."

—Cholera has disappeared from Madras. There were 75 deaths from it in Calcutta last week.

—The whole of the Rs. 46,000 obtained by the Parsee forgers has been recovered, with the exception of Rs. 110.

—Telegraphic communication with Europe is interrupted.

—Among the notable arrivals expected in Calcutta during the next few days are the Begum of Bhopal, on the 15th; the Maharaja of Jhind and the Maharaja of Rewah, on the 16th; the Maharaja Scindia and the Maharaja of Puttiala, on the 17th; the Maharaja Holkar, on the 18th; and the Maharajas of Jodhpore and Travancore, on the 20th instant.

—A Mr. Gade has invented a trunk which in 3½ minutes can be converted into a life-boat.

## Friday, December 17.

—The Prince does not go to Bangalore.

—*Times of India*: "The Bombay tradesmen who advertised in the *Royal Tourist* yesterday, forwarded a very strongly-worded protest to the proprietor of that paper relative to the non-fulfilment of the promises on the faith of which they allege they consented to sign contracts for the insertion of their advertisements in its columns. They ask indignantly, where are the illustrations by the artists of the staffs of the *Graphic* and the *Illustrated London News?*"

—Deaths last week, 363.

—The Turkish telegraph line is now right to Europe.

—A Hindoo in the Sholapoor Collectorate committed suicide the other day by lying on a rail and letting a train pass over him.

—*Indian Statesman*: "After a long service, extending over thirty-five years, Mr. A. R. Gordon retires from the charge of the Currency Office of Bombay. Mr. Gordon has, we believe, done good service as a treasury officer, and has well earned his pension and retirement. Dr. G. W. Cline, Barrister-at-Law, and of the Financial Department, has been appointed by the Government to the charge of the Currency Office in his place."

# Miscellany.

—At the recent Perth Conference, after some testimony as to the social and spiritual devastation caused by intoxicating drinks, Major Cole gave his personal experiences in a way that very sensibly thrilled the meeting. He told how he had been induced to take intoxicants at first by medical advice; how by-and-by they gained the mastery over him, until he was a hopeless slave to the power of the cup; how he struggled in his own strength time after time to give it up, but invariably failed; and, last of all, of the dreadful struggle through which he passed, lasting for long hours, before he was able, through God's grace, to dash the deadly thing away for ever. He took the bottle that had been his master so long, and, breaking it in pieces, in the name of Jesus Christ, he was able to declare himself for ever free. From that day to this God had kept him; and the God who had saved him would save every drunkard in Scotland if they would only take Him at his word. In concluding, he said he hoped the statement of what God had done for him would be sufficient apology for having said so much on this subject to so many of his fellow-Christians. Rather than set an evil example before one brother, he would ask the Lord to take him away to-night.

—A correspondent of *Zion's Herald* writes from Oxford:

Oxford is especially dear to every Methodist, from the fact that here John Wesley was educated, and here he commenced that life of peculiar devotion which only ended when, amid the waves of Death's river, he triumphantly exclaimed, "The best of all is that God is with us." The room of most interest in all the city is that occupied by Wesley when he was a tutor at Lincoln College. As you enter the court, or square, formed by the quadrangle of buildings, you turn to the right, and enter a narrow stairway, and pass up a single flight of stairs, and then turn to the left; and directly you enter the door which opens into the room. The room is nearly square, and is about 15×15 feet in size, low studded, and as plain in all its appointments as though another Wesley might now be in occupation. There is one back and two front windows. A very small bedroom is connected with the room. About the back window there is trained a beautiful and thrifty grape vine, said to have been set out by John Wesley when he occupied the room. It is very large, having a stem nearly four inches in diameter a foot from the ground. It is vigorous, and full of fruit, and like the spiritual vine which Wesley with the blessing of God also planted, promises to yield abundant returns for many years to come.

It is an easy thing for one in such a place to conjure up the vision of that conscientious, struggling young man, who, in the darkness which surrounded him, was yet feeling after God, if haply he might find Him. Many hours he spent in the earnest and diligent study of God's Word! How many hours he walked this floor, with a burdened soul that sought in vain for full and free salvation! How many hours he spent upon his knees in prayer, crying out for the grace of life, and for light to guide him in his way! The world has reason to thank God that nothing could turn him from the purpose which he had formed to be a holy man! The world had much of honor, and wealth, and ease for him, but these things he refused. His own faith might sometimes waver, but it was only for a moment. He might wonder why his fastings, and prayers, and self-denial did not bring him the peace he sought—why the darkness still filled his soul; but he would not relax his endeavours. He might return to his lonely room, from his faithful visits to the poor, and the sick, and the prisoner in his cell, and think it a poor requital for such devotion that he was still in the gall of bitterness; but he would still press on, and on, until at last he found the joy for which his longing heart had so intensely hungered. His was an example to cheer and encourage the despairing and the slow of faith in all the generations. Better by far was such an experience for the work God had given him to do, than if in a single effort he had come at once into the light and liberty of the Gospel. This dingy room is a battle-field grander than Marathon or Waterloo. Christ conquered, and the victory brings daily tides of blessing to unnumbered multitudes, the wide world over.

The college chapel where Wesley used to preach is a place of much interest. It has not been greatly changed since he was here. It is the same in all essential respects now as when it echoed to the clear and logical presentation of divine truth to which he gave utterance. It is a small chapel, much smaller than many a country church, and yet it has furnished the arena for the proclamation of the sublimest truths. One is struck, on entering it, at the illustrations in the stained-glass window directly in the rear of the pulpit. They are the same that Wesley gazed upon whenever he entered this sacred place, and it may well be supposed that they had no little influence upon his mind. They are designed to show the parallelism between the Old and New Testaments. The window is double sash; and as one looks at it there is seen on the left, at the top, a representation of the creation of man, and opposite to this a representation of the birth of the Saviour. Then we have the passage through the Red Sea, and Christ baptized in Jordon opposite; then the eating of the Paschal Lamb, and opposite this the Last Supper; then Moses lifting up the serpent, and opposite Christ upon the Cross; then Jonah delivered from the whale, and opposite Christ's resurrection; then Elijah carried to heaven in his chariot of fire, and opposite Christ ascending from Olivet. These illustrations are in excellent taste, and add greatly to the beauty of the chapel, and keep constantly in the remembrace of every thoughtful person who walks these aisles, the central truths of God's Word.

From the college it is only a little distance to the spot where Cranmer and Ridley and Latimer were burned for their faithful adhesion to the pure truth of the Gospel. The sky is blue above the spot where, on the breath of flame, these men went up to heaven. A summer cloud, light and fleecy, as though it might be too ethereal for an earthly origin, moves through the blue deep; a few unthinking ones hurrying to and fro, intent upon their little cares; and yet here is one of the spots where the angels congregated, in the years long past, and fanned with the celestial airs of paradise the tortured limbs of the burning martyrs, and touched their lips, already shrivelled by the flames' hot breath, with the waters of the river of life. What a blessed thing for us, who lives in these last days, that in those grim times of fire and bloody men, aye, and women too, were found those who dared to die that others might live.

"Every minister needs a corps of workers who, when the net has been cast on the right side of the ship, should have the privilege of pulling it to land full of fishes. Herein may justly be said to be one of the mighty arms which God used in wielding the sword of the Spirit in connection with Mr. Moody's gospel sermons and Mr. Sankey's gospel songs. Men by the hundreds were moved by the preaching of the Word—that glass which reveals man's sinful condition, and then reveals a remedy—and when this work of the Spirit was going on in their hearts, these workers were ready to co-work with God in personal efforts, to point the truths already lodged in their consciences, by the testimony of the Word in their own hearts, as well as in the book, and very often the kind word spoken by a dear friend, or it may be by a stranger, has completed the chain of human influences that have rolled away the stones from the graves of multitudes of souls ready to hear the voice of Jesus, first to give life and then to command them again to continue their good offices in removing the grave-clothes, and letting them into the liberty of God's dear children.

"Suppose every minister in our land should say to his flock—I will preach no longer until faithful men are ready to roll away stones and remove grave-clothes; and that every child of God should consider his or her presonal responsibility, in the light of God's Word, to be able to teach any who are anxious about their souls in view of such declaration? How long would it be before we should hear the response, "Here am I, send me," from hundreds who are verily starving spiritually, for the want of using God's truth to save others. A selfish discipleship "saved so as by fire," is a very poor introduction into the glories of the redeemed host, saved by one sacrificed himself for that purpose.

"In London, at every meeting, when the gospel was preached, an opportunity was given to any who wished to inquire further about the way, to see some earnest Christian who longed for the opportunity to lead the blind ones to the Pool Siloam. There were (most of the time) more working in the inquiry-room than were needed—perhaps not all of them as competent as they should be, but the fact that they were there, willing to do what they could in directing the anxious into the ways of life, was in itself a felt power in the minds of those who were conducting the meetings, which could not be substituted by sermons however eloquent or convincing."

—*Evangelist*:

Mr. Moody does not think that he is about to create a revival in Brooklyn, or that he has caused one anywhere else. To say that he takes the credit to himself for the marvellous scenes witnessed in Brooklyn on last Sabbath, is to charge him with gross insincerity. So far from giving the impression that *he* proposed to bring about a revival, there was only one thing more emphatic than his vigorous scouting of all such ideas, and that was his assertion that the only hindrance to a revival was the Christian Church. The indifference of the world, hostile infidelity, and rampant wickedness in all its forms, have no more power against God's gracious will than had the "giants" whom the Hebrew spies saw in the "land flowing with milk and and honey," to drive back the hosts that God was leading. But Israel faltered, and that through unbelief. God would fain have *led* them at once into full possession, but He would not drive them in. Not their enemies, but their own unbelief turned them back into the dreary wilderness; and rightly so, argued Mr. Moody in his opening address, if the spiritual land of promise is not possessed at once, if the revival does not come, it is because the Church will not take God at his word, and not because of obstacles in the way.

I for one felt that I had received a deserved rebuke. I had been philosophizing about Mr. Moody's work in England, and doubted its repetition here. Though I hope a great deal, yet I did not believe very much. I feared that there might be more cool criticism than hearty sympathy. In a word, to use the familiar colloquialism, I doubted whether Mr. Moody would "take" as well here as abroad. The prophet was at home. And it would seem from his remarks that he had frequently met this spirit since his return, and been warned not to expect here the scenes witnessed in London.

But I defy the coolest skeptic to have seen unmoved, but a little after the late October dawn, that gathering host in Brooklyn, and when later one of the plainest and most unpromising of men stepped out before the multitude, and said in substance, What have I to do with this matter? The question is between you, professing Christians, and your acknowledged leader—God. Will you believe what he says? Will you do what he tells you? Will you go up and possess the land now, or turn back into the wilderness? The conclusion was brought home with irresistible force—*this will not be Mr. Moody's revival.* The man hides himself behind his Master. And from the first sermon heard it was evident that those who sit under Mr. Moody's preaching will have to receive or reject Christ in a very definite manner. His plain, straightforward, *business-like* words leave no place for temporizing and comfortable half-dozing consideration of the question, What are you going to do now? They lay a rough yet kindly grasp upon the shoulder, and bring that question home in a way that must receive an answer.

In both Mr. Moody and Sankey I was greatly disappointed. People can hear better, *i. e.*, more finished and perfected preaching and singing in every city, and in many of the villages of our land, and yet I now believe that their labors will be followed by greater results here than in England. This certainly will be true if these men continue to cause their hearers to forget them in the thought of Jesus Christ.

Most people drift. To do this is easy. It costs neither thought nor effort. On the other hand, to resist the tide one must have principle and resolution. He must watch and pray and struggle continually. And yet no thoughtful person, who cares for his soul, will dare to drift.

# Selections.

## AFTER AN EARTHQUAKE

IN THE RUINS OF THE CITY OF CUCUTA IN THE REPUBLIC OF COLOMBIA.

The day after this terrible scene, people flocked on all sides, armed with implements for digging and mules to carry the plunder away. Merchants who attempted to find and recover their safes had to proceed revolver in hand. The pillage of the ruins went on for five days, during which time those bandits sent away some fifty mule-loads of the goods of the unfortunates that lay buried under the ruins of what had been the fine city of Cucuta in the Republic of Colombia. The streets and lanes among the ruins were covered with all kinds of goods and merchandise. In one place boxes of wine had been opened, the contents drunk, and the bottles scattered around; in other places, chandeliers, silk trimmings, furs and furniture. In another were to be seen tins of sardines, salmon, oysters, &c., all in confusion, and all more or less covered with mud. In the midst of all this there were some of the people of this unfortunate city setting off Chinese crackers, drinking wine, surrounded by dead bodies, and shouting out "Now the rich are poor, and the poor rich." All this was accompanied with the clamors of the living, the groans of the wounded, and the cries of those buried alive, who begged to be helped out from under the ruins of their fallen houses. Some pious old woman would come into view with her lap full of stolen articles, murmuring, "What a terrible misfortune," and then hastening home to count the beads of her rosary and take an inventory of the valuables in her possession. The whole scene smelt of the infernal regions, and seemed a foretaste of the day of judgment. And so passed several days; those who could, left, and those who could not, did the best that was possible under the circumstances. The very aid sent to the unfortunate, the robbers managed to share, and little of it fell to the lot of the really deserving. The Chief of the National force stationed there abandoned his post. The Colombian Guard, as it was called, mutinied; and after robbing what it could, dissolved and deserted. Even the Alcalde took to flight and left the robbers masters of the lives and goods of their unfortunate fellow citizens. In fine, Cucuta is now only a name for a horrible heap of ruins, with its dead inhabitants putrifying under them. —*Bogota Tradicionista.*

## A SUMMER'S CAMPAIGN IN HYDE PARK.

We began our meetings this year about the middle of April, and continued them until a few weeks ago, preaching both on Sunday and week evenings. On the Sunday we have had very large meetings, often characterised by marked attention. On the week night we have been much opposed by bitter persecutors, who continued the opposition even until the meetings closed in the autumn; but, ignoring those who sought to argue, we went straight on with the Master's work, and amidst the railing of the infidel, the mocking of the sceptic, and the sneer of the worldly wise, we sounded out the praises of our precious Saviour, the efficacy of His atoning blood, and the sweetness of the name of Jesus; and night after night were rewarded by the Lord giving us to see our labours were not in vain in the Lord.

The very first night we began this year, fruit was seen. A young woman wrote as follows, concerning that meeting:—"I was walking through the park, when I heard the singing, and came to the meeting. I came again on Sunday, and *then* I was brought to know Christ; and oh! that was a day of blessing to me, and I hope to many others. I hope to make one in your number at the Bible class on Sunday afternoons." Time and space forbid me giving much detail of the blessings vouchsafed us this year by our gracious God. For all grace given, and blessing seen, the Lord's name be praised; His was the power, and to Him alone shall be the glory.

Almost the last meeting we held was on a Sunday evening. An immense congregation had assembled; darkness came on ere we had done speaking from the solemn words, "The harvest is past, the summer is ended, and we are not saved." I shall never forget that scene. The moon had risen, and to see by its light the sea of faces listenting to words of warning, perhaps for the last time, and the intense interest manifested by the wonderful quietness of the people, gave us to realise with pleasure that the "old, old story" had yet sufficient power to attract and move the masses.

## DUTIES AND DELIGHTS.

BY REV. A. L. STONE, D.D.

In living the Christian life, in the common course of events, we find that there are some things which we are expected to do as a matter of course, some that we are to do as a matter of duty, and some as a matter of delight.

As a matter of *course*, we are to live in obedience to law, Divine and human. We are to commit no crime. We are to abstain from all vices. We are to be upright in our conduct, and honourable in our dealings. We are to keep the second table of the law, and to love our neighbour as we do ourselves. We are to do unto others as we wish them to do unto us. And we are to keep the Lord's day, attend on sacred ordinances, maintain daily worship in our households, and sustain meetings for prayer by the constancy and cheer of our presence.

As a matter of *duty*, we are to give our utmost toward the maintenance of Gospel institutions, the spread of Christian truth, and the redemption of mankind. We are to take our part in the conducting of prayer-meetings, the teaching of Sunday-schools, the visitation of the sick, the relief of the poor, the deliverance of the wronged, and the reformation of the depraved. These things, and such as these, are classed as duties, because there may be something disagreeable in one way or another, in them; something repulsive, something trying, something that demands sacrifice and denial; in a word, something in the nature of a cross. Now, that which brings with it a cross, real or imaginary, is not done as a matter of course, nor is it marked with any special delight; and it can be done, ordinarily, only as a duty—a something we do because it is right to do it, and we must, rather than because we have any great or direct enjoyment in it.

As a matter of *delight*, we are to have communion with God, in prayer, in meditation, in song, in worship, by means of His works, His providences, His Word, His Spirit. We are to have delight in God's being, in God's kingdom, in God's people, in God's truth, as in nature and art, beauty and sublimity. And most of all, in such a world as this, we are to have delight in Christian growth and attainment, in the conversion and sanctification of souls, in the spread of the Redeemer's kingdom, and in the triumphs of Divine grace.

We see at once that our labour should be, on the one hand, to get rid as fast as possible, of sins, faults, follies, and infirmities; and on the other hand, to lift our matter-of-course things as fast as possible, into the sacredness of duties and our things done as duties into the blessedness of all our delights: and to persevere in this until we have carried them all *into that exalted region of holy attainment* where all things spring of good will; and things of expectation, and things of obligation, and things of delight, have alike their charms; and pains and trials are gone because self and sin have passed away.

## COMMODORE GOODENOUGH.

Dean Stanley preached at Westminster Abbey on November 1, All Saints' Day, on the life and death of James Graham Goodenough, taking for his text the words "He being dead, yet speaketh."

He said he proposed to lay before his hearers a brief consideration of the career of that noble-hearted, pure-minded Christian sailor whose beautiful life, crowned by a glorious and beautiful death, many of them had lately read in the public journals. They might well claim him for themselves, for he was brought up in the school at Westminster. They might well claim him for the nation, for he was the pride of that naval profession which was the most characteristic profession in England. They might claim him for their generation, for he showed them how in that sifting and searching age a most acquiring mind might be united with the most devoted and tender heart. Not in England alone, but in the farthest islands of the Pacific and among the poor peasants of the north of France, the stimulus of his life would be felt; and in the annals of the whole English navy, and in all the navies of Europe, his name would be loved and honoured. The father of James Graham Goodenough was formerly head master of Westminster, and the son was sent to school at the age of eleven. He was as a boy what he continued to be as a man—honourable, true, firm, tender-hearted, modest, brave, and a hater of all things evil. There was something in his society which raised others unconsciously. He joined heartily in what other boys did, yet kept all real evil from himself and his companions by a sort of native force. As a boy he was successful in school and on the river. He inherited his father's geographical energy, and at a suitable age entered the Royal Navy. There he was still the same, always modest and unassuming. In every emergency, in pain, or in danger, his first thought was for others. The Pacific was the scene of his earliest and latest experience. In the Mediterranean, the Baltic, and China, where he served, he was always doing his best to improve himself and those under him. His services to the French peasantry in the neighbourhood of Sedan, during the war of 1870, were referred to by the dean, who read extracts from the letters of his fellow-labourers on that occasion. His work at Sedan done, he entered upon his last expedition—scientific, philanthropic, and moral—to explore the Pacific Islands, to cultivate kind relations with the inhabitants, and to suppress the horrid trade of kidnapping men. He visited Fiji, and was indefatigable in promoting happy relations with the natives. In April of this year he made a short cruise in the *Pearl* through the New Hebrides. Bishop Patteson met his death at an island near to that where Commodore Goodenough was attacked. The natives were known to be treacherous at some of the islands, and extra precautions were taken. The story of the attack on the commodore was not repeated, because the congregation were already acquainted (said the dean) with the facts. The commodore was wounded in the left side with a poisoned arrow. When carried to his boat he was most anxious to leave no one behind, and tried to reach one of the wounded to suck the poison from his wound. The village was burnt afterwards, but the commodore took care to frighten the natives away first. The incidents attending the death of the commodore, in the exact terms already published, were then read by the dean. How, when the commodore felt that he was dying, he had himself carried on to the quarter-deck of his ship, and the men assembled to say good-bye to them. This was on Thursday, August 19. All the men said to him "God bless you;" and he said, "May God Almighty bless you with His exceeding great love, and give you happiness such as He has given me; good-bye, good-bye all of you." One of his last utterances was, "I have no breath left to praise God for all His mercies." He died quietly at 5-30 on Friday, August 20. That was his end. After a few more quotations from the letters of his friends, the dean concluded with the following words:—"Englishmen, young Englishmen, soldiers and sailors, yet not soldiers or sailors nor young men only, take courage from his example, if ever you are tempted to think goodness an idle dream, or the love of the Almighty a fable; if ever you are tempted to think lightly of sin, or to waste your time and health in frivolous idleness or in foolish vices, or to despair of leading an upright, pure, and Christian life, remember Commodore Goodenough, and remember how his life was absorbed in duty, and duty was transfigured into happiness, and death was swallowed up in victory." A funeral anthem was played as the congregation separated.

## THE SECRET OF A HAPPY LIFE.

BY H. W. S., AUTHOR OF "THE RECORD OF A HAPPY LIFE."

IS GOD IN EVERYTHING?

No man or company of men, no power in earth or heaven, can touch that soul which is abiding in Christ, without first passing through Him, and receiving the seal of His permission. If God be for us, it matters not who may be against us; nothing can disturb or arm us except He shall see that it is best for us, and shall stand aside to let it pass.

An earthly parent's care for his helpless child is a feeble illustration of this. If the child is in its father's arms, nothing can touch it without that father's consent, unless he is too weak to prevent it. And even if this should be the case, he suffers the harm first in his own person before he allows it to reach his child. And if an earthly parent would thus care for his little helpless one, how much more will our Heavenly Father, whose love is infinitely greater and whose strength and wisdom can never be baffled? I am afraid there are some, even of God's own children, who scarcely think that He is equal to themselves in tenderness and love and thoughtful care; and who in their secret thoughts charge Him with a neglect and indifference of which they would feel themselves incapable. The truth really is that His care is infinitely superior to any possibilities of human care; and that he He who counts the very hairs of our heads, and suffers not a sparrow to fall without Him, takes note of the minutest matters that can affect the lives of His children, and regulates them all according to His own sweet will, let their origin be what they may.

The instances of this are numberless. Take Joseph. What could have seemed more apparently on the face of it to be the result of sin and utterly contrary to the will of God, than his being sold into slavery? And yet Joseph, in speaking of it, said, "As for you, ye thought evil against me; but God meant it unto good." "Now, therefore, be not grieved nor angry with yourselves, that ye sold me hither, for God did send me before you to preserve life." It was undoubtedley sin in Joseph's brethren, but by the time it had reached Joseph it had become God's will for him, and was, in truth, though he did not see it then, the greatest blessing of his whole life. And thus we

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see how God can make even the wrath of man to praise Him, and how all things, even the sins of others, shall work together for good to them that love Him.

I learned this lesson practically and experimentally long years before I knew the scriptural truth concerning it. I was attending a prayer-meeting held for the promotion of scriptural holiness, when a strange lady rose to speak, and I looked at her, wondering who she could be, little thinking she was to bring a message to my soul which would teach me such a grand lesson. She said she had great difficulty in living the life of faith on account of the second causes that seemed to her to control nearly everything that concerned her. Her perplexity became so great that at last she began to ask God to teach her the truth about it, whether He really was in everything or not. After praying this for a few days, she had what she described as a vision. She thought she was in a perfectly dark place, and that there advanced towards her, from a distance, a body of light which gradually surrounded and enveloped her and everything around her. As it approached, a voice seemed to say, "This is the presence of God, this is the presence of God." While surrounded with this presence, all the great and awful things in life seemed to pass before her—fighting armies, wicked men, raging beasts, storms and pestilences, sin and suffering of every kind. She shrunk back at first in terror, but she soon saw that the presence of God so surrounded and enveloped each one of these that not a lion could reach out its paw, or a bullet fly through the air, except as the presence of God moved out of the way to permit it. And she saw that let there be ever so thin a sheet, as it were, of this glorious presence between herself and the most terrible violence, not a hair of her head could be ruffled, nor anything touch her, unless the presence divided to let the evil through. Then all the small and annoying things of life passed before her, and equally she saw that these also were so enveloped in this presence of God, that not a cross look, or a harsh word, or petty trial of any kind could reach her unless God's presence moved out of the way to let it.

Her difficulty vanished. Her question was answered for ever. God was in everything; and to her henceforth there were no second causes. She saw that her life came to her day by day and hour by hour directly from the hand of God, let the agencies which should seem to control it be what they might. And never again had she found any difficulty in an abiding consent to His will, and an unwavering trust in His care.

I wish it were only possible to make every Christian see this truth as plainly as I see it. For I am convinced it is the only clue to a completely restful life. Nothing else will enable a soul to live only in the present moment as we are commanded to do, and to take no thought for the morrow. Nothing else will take all the risks and "supposes" out of a Christian's life, and enable him to say, "Surely, goodness and mercy shall follow me all the days of my life." Under God's care we run no risks. I once heard of a poor colored woman who earned a precarious living by daily labor, but who was a joyous, triumphant Christian. "Ah, Nancy," said a gloomy Christian lady to her one day, who almost disapproved of her constant cheerfulness, and yet envied it, "ah, Nancy, it is all well enough to be happy now, but I should think the thoughts of your future would sober you. Only suppose, for instance, that you should have a spell of sickness and be unable to work; or suppose your present employers should move away, and no one else should give you anything to do; or suppose"—"Stop!" cried Nancy, "I never supposes. De Lord is my Shepherd, and I knows I shall not want. And, honey," she added to her gloomy friend, "it's all dem *supposes* as is makin' you so mis'able. You'd better give dem all up, and just trust de Lord."

Nothing else but this seeing God in everything will make us loving and patient with those who annoy and trouble us. They will be to us then only the instruments for accomplishing His tender and wise purposes towards us, and we shall even find ourselves at last inwardly thanking them for the blessings they bring us.

Nothing else will completely put an end to all murmuring or rebelling thoughts. Christians often feel at liberty to murmur against man when they would not dare to murmur against God. But this way of receiving things would make it impossible ever to murmur. If our Father permit a trial to come, it must be because that trial is the sweetest and best thing that could happen to us, and we must accept it with thanks from His dear hand. This does not mean that we must like or enjoy the trial, but that we must like God's will in the trial, and His will is always sweet.

In short, this way of seeing our Father in everything makes life one long thanksgiving, and gives a rest of heart and, more than that, a gaiety of spirit that is unspeakable. Some one says, "God's will on earth is always joy, always tranquillity." And since He must have His own way concerning His children, into what wonderful green pastures of inward rest, and beside what blessedly still waters of inward refreshment, is the soul led that learns this secret.

If the will of God is our will, and if He always has His way, then we always have our way also, and we reign in a perpetual kingdom. He who sides with God cannot fail to win in every encounter; and whether the result shall be joy or sorrow, failure or success, death or life, we may under all circumtances join in the Apostle's shout of victory, "Thanks be unto God, which always causeth us to triumph in Christ!"

## TELEGRAPHIC NEWS.

*Washington, December 9th:* The reimposition of the tea and coffee duties is recommended in President Grant's Message to Congress yesterday.

*London, 10th:* It is stated that the Detached Squadron will shortly leave Indian waters for the Mediterranean *via* Suez Canal.—The total declared value of the Exports last month was £18,375,000, showing a decrease of £500,000. The value of the Imports during November was £31,112,000.

*St. Petersburg, 10th:* At Saint George's Festival on the 8th, the Czar, toasting the Emperors of Austria and Germany, referred to the close alliance between the three Empires, and said that the sole object of the alliance was the maintenance of peace.

*London, 10th:* At a dinner held at the Fishmongers' Hall on Saint George's Festival, His Royal Highness the Duke of Cambridge said that recent events in Burmah, China and Malacca showed the necessity of being prepared. The conscription, the Duke said, was impracticable, and it was therefore only possible to recruit the army by offering higher pay.

*Paris, 10th:* Of the election of 75 life senators which is proceeding in the Assembly, only two have yet been elected in consequence of party divisions.

*London, 11th:* Parliament has been summoned for the 8th February.

*St. Petersburg, 11th:* Prince Gortschakoff and Prince Bismarck have agreed to a peaceful policy in respect to the Eastern Question; they deem it inexpedient to raise the question now having for its object any definitive settlement thereof. They have also agreed not to take any steps for an International Conference on the Suez Canal Question.

*London, 14th:* The reforms in Turkey which have been proposed by Russia, Austria and Germany, recommend perfect legal equality between Christians and Mussulmans.—The Chinese Mission to England has been postponed until next summer.—*Obituary.*—Admiral William Houston Steward, C.B.

## PASSENGERS SAILED.

Per P. and O. Str. *Geelong*, 13th:

For Southampton.—Mr and Mrs Pickard and two daughters, and Corporal Sweeting and three others.

For Brindisi.—Mr and Mrs A M Garden, Mr Betah, and Mr Hordern.

For Venice.—Dr A H Batty, and Mr F Venning.

For Suez.—Col and Mrs Creagh.

## PASSENGERS ARRIVED.

Per Str. *Macedonia*, 15th, from Liverpool:

—Mr A C Anderson, Mr and Mrs Seligman, Dr and Mrs Carruthers and Miss Carruthers, Mrs Lindsley and three Misses Lindsley, Dr Riddell, Mr S L Wood, Mrs Codman and two Masters Codman, Captain and Mrs Halles, Dr and Mrs Mackenzie, Mrs Hobson, Miss Mackenzie, Mr Hall, Dr and Mrs Lloyd, Mr and Mrs Tresham, Mr Smith, Mr Solomon, Mr T Towers, Mrs Masson, Count Arrep, and Mr Warwick.

## Domestic Occurrences.

### MARRIAGES.

JOLLEY—INGLE—December 4th, at St. Andrew's Church, Fort, by the Rev. D. Macpherson, M. A., David Jolley, Harbour Master, Bombay, to Mary Ann, widow of the late John Ingle, Master Pilot, Bombay Pilot Service.

MORISON—BARTY—December 10th, at St. Andrew's Church, Bombay, by the Revd. D. Macpherson, M. A., John Morison, Esq., of Calcutta, to Agnes M. Barty, daughter of the late Revd. James Strachan, D. D., of Bendochy, Perthshire.

STEPHENSON—WHITWORTH—December 10th, at St. Andrew's Church, Fort, Bombay, by the Rev. D. Macpherson, M. A., Leonard William Stephenson, of Jumalpore, to Sarah Whitworth, daughter of William Whitworth, Lincolnshire, England.

WATKINS—GORDON—December 11th, 1875, at St. Andrew's Church, by the Revd. D. Macpherson, M. A., William Watkins, Esq., to Grace Jackson, the fourth and youngest daughter of A. R. Gordon, Esq.

KNOX—CHAPPEL—December 13th, at the Cathedral, Bombay, Francis R. B. Knox, Lieut, 3rd Cavalry, H. C., to Edith, daughter of F. P. Chappel, Esq., 123, Hasley Street, Cavendish Square, London.

### DEATH.

HALLER—December 16th, at Kalbadavie, Bombay, Charles August, the beloved son of Charles and Susan Haller, aged 8 months.

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